

THE  
G O S P E L L  
AND HIS  
M A I N T E N A N C E.  
Wherein is shevved,

That as it is Gods Ordinance, that the Gospell  
should be preached, So also is it his Ordinance, that  
the Ministers and Preachers of the Gospell, shall  
have and receaue Tithes, *jure Divino*, by  
Divine right.

Herein also is that Question concerning the  
right of Personall Tithes resolved, and added  
to this Sermon.

*1 Cor. 9. 14. So hath the Lord ordained, that they which Preach  
the Gospell, should live of the Gospell.*

*Gen. 14. 20. And Abraham gave Melchizedech, Tithes of all.*

*Gen. 28. 22. And of that thou shalt give me, I will give the  
Tenth unto thee.*

*Richard Montague*

Preached at a Synod of the R. Reverend Father  
in God the Lord Bishop of *Chichester*, holden in the  
Cathedrall Church of *Chichester*, the 3. of October 1632.

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By *Ro. Johnson*, B.D.

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LONDON,  
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# THE GOSPEL AND HIS MAINTENANCE Wherein is shewed,

That as it is Gods Ordinance, that the Gospel  
should be preached, so also is it his Ordinance, that  
the Ministers and Preachers of the Gospel, shall  
have and receive their just and due  
Divine right.

Herein also is that Question concerning the  
right of Personal Tithes resolved, and added  
to this Sermon.

1 Cor. 9. 14. So hath the Lord ordained, that they which preach  
the Gospel, should live of the Gospel.  
Gen. 14. 20. And all the tithes of the land of Canaan I will give thee.  
Gen. 28. 22. And of this land will I give thee, I will give thee  
Tithes unto thee.



Preached at a Synod of the R. Reverend Father  
in God the Lord Bishop of Chichester, holden in the  
Cathedral Church of Chichester, the 3. of October 1632.

By Ro. Johnson, B.D.

LONDON:  
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To the R. Reverend Father  
in God, RICHARD, Lord  
Bishop of Chichester.



Ight Reverend, we live now  
in those dayes of which the  
Apostle spake sixteene  
hundred yeeres since, That  
in the last dayes should be  
perillous times, in which  
there should be φίλαντοι, φιλάρ-

γυνοι, 2 Tim. 3. 2. lovers of themselves, covetous:  
and one depends upon the other; They are  
too covetous, because they love themselves  
too much. Such are these sacrilegious times  
we now live in, for Sacriledge hath already in  
part, and would if it could, devoure *in toto* (like  
*Asher* and *Ammon*) the remaines left unto the  
Church: *Victa jacet pietas*, Charity and Devoti-  
on is banished, *Munus illud antiquum offerendi*

## The Epistle Dedicator.

vertitur in munus auferendi, quò factam est, Ecclesiam etiam de reliquiis Decimarum in jus vocari posse, & novas rationes excogitari de stipe, de quotâ parte, de nullâ parte illarum disputare; giving is now turned to taking away, wherby it is come to passe that the right of the remaines of the Church, (which are Tithes and Offerings) is now cald into Question, and to dispute of some other part, than the tenth, or of no part at all, to bee due to the Ministers of the Gospell by Divine right. For many there are, that say and affirme, Tithes to be due onely *jure positivo humano*, and not *jure Divino*, onely by positive humane law, and not by the Divine Law of God. Wherein they seeme to taxe God with injustice, for that he in his Divine law, hath straightly charged us to preach the Word, and by that law to give us no maintenance for preaching, but must bee beholden only to humane lawes for the same. Indeed wee blesse God for these positive Humane laws for Tithes, because such is the corruption of these last sacrilegious times, that many men will neither be instructed nor compelled by Divine Law, to pay their Tithes out of a good conscience, and as they ought to do, but must be compelled thereunto by positive humane



## *The Epistle Dedicatory:*

humane lawes; but it doth not follow thereby that Tithes are due onely *jure positivo humano*, onely by positive humane lawe, and not by Divine right. The Divine Law saith, *Thou shalt not steale*, and the positive humane law saith likewise; thou shalt not steale. But it doth not therefore follow that the positive humane law should abrogate and annihilate the Divine and Morall Law of God. It is agreed on by all sides, that by Divine right Ministers must have maintenance for Preaching; And if maintenance, then either more or lesse, or the same that the Levites had. To allow us more, men nowadayes will not; and to allow us lesse than the Levites had, is to undervalue the Ministry of the Gospell, which is the ministration of righteousness that exceeds in glory, far I say above the ministration of the lawe, which is the ministration of condemnation. If then not more, nor lesse than the Levites had, then the maintenance must be the same, that the Levites had, or nothing at all. Had the Levites Tithes and Offerings? So hath the Lord ordained, that they which preach the Gospell should live of the Gospell, 1 Cor 9. 14. For if it be granted that they of the law received Tithes for their Ministry; then it must needs bee granted,

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that

## *The Epistle Dedicatory.*

that wee of the Gospell shall receave Tithes much rather. For so saith the Apostle, 1 Cor. 9. 12. *If others (that is, the Levites) bee partakers of this power, why not we rather?* as if he should say, *If they of the law receaved tithes; shall not we the Ministers of the Gospell much rather? Know ye not (saith the Apostle) that they which minister about holy things, eat of the things of the Temple? and they that waite at the Altar, are partakers of the Altar? So hath the Lord ordained, that they which waite at the Altar, and preach the Gospell, should live of the Gospell. Hath the Lord ordained that the Levites of the law should have tithes and offerings; So hath the Lord ordained that the Ministers of the Gospell should have tithes and offerings: For the Apostle speaking there of the Levits maintenance, concludeth by those words, so hath the Lord ordained, that the Ministers portiō should be no lesse than theirs, if not more. For if we can have no lesse, nor no more, then it must be the same that the Levites had, which is the 10. or else nothing. Now for the word Tenth, who knows not *quid sit decima? Nempe ex 10 partibus una* And this 10 part was instituted by Abraham, Gen. 14. 20. *Abraham gave Melchiz. tithes of al.* To which the Apostle addeth Heb 7. 2. *Melchiz. receaved tithes of Abraham.* And it must*



## The Epistle Dedicatory:

must needs be that he receaved them *de jure*, of right For otherwise Melchiz. had not bin more excellent than *Abrahā* of whom he receaved the. Neither did *Abrahā* pay tithes *jure sacrificii* (*nullū enim obtulit*) *sed benedictionis gratiā*, by right of sacrifice (for hee offered none) but because hee might receave a blessing from Melchizedeck: for these 2 cohere, *benedixit Melchizedec, decimas pendit Abraham*, Thus then I argue against all sacrilegious persons that gainsay this truth, *Melchizedeco. benedicenti debentur decimæ, sed idem jus sub Christo manet; (quia juravit Deus & non poenitebit eum, Tu es Sacerdos in æternum secundum ordinē Melchizedech, Psa. 110 ergo etiam Christo & Sacerdotio ejus, quod non transfertur, sed manet in æternū, decimæ de jure semper debentur; manet semper sub Christo decimarū jus, in quo & per quē, benedicti sumus omnes, & benedictus ipse in secula. Si enim decimæ sunt ita Sacerdotio annexæ ex instituto Divino, quis vel qualis sacrilegus eas separabit. Quæ enim Deus conjunxit, nemo separet. Sanè vel adversarii nostri, decimarū jus perver- sè altercantur, aut Apostolus ad Heb. 7. 8. non solidè hâc in re instituit. Ubi enim Sacerdos ibi decimæ. Vivit Sacerdos, non auferentur 10. Vivit Sacerdotiū in æternū, non auferentur decimæ in æternū. Ergo intelligât omnes sacrilegi, quòd Deus omnes Abrahami posteros obligavit ut eādē, quā decimatus est Lege Abraham, eadem*

*lege*

## The Epistle Dedicatory.

*lege atque institutione, omnes ejus posteri decimas suas debent persolvere.* And as the sacred Scriptures maintaine and teach this truth for tithes, so do also many of the Fathers. S. Ierom writing on that place of the Gospel, *Mat. 23. 23. Decimatis menthā & anethū, &c. laith, justitiā & misericordiā & fidē propter suā gloriā mādavit Deus, decimas autē propter Sacerdotes.* And S. Cyprian also writeth to like purpose concerning tithes and offerings, *Presbyteri ab Altari & sacrificiis non recedant, sed die ac nocte cœlestibus rebus ac spiritualibus serviant & decimas tanquā Levitæ, ex fructibus terre accipiant.* Let the Priests & Ministers of the Gospel waite at the Altar and receave tithes, as the Levites did. Therefore are tithes due to the Ministers and Preachers of the Word, *jure Divino*, by Divine right And now my Lord, I thought good out of that respect I owe your Lordship, to addresse the same to your Lordships service and Patronage; not doubting but that your Lordship & all well affected Christians herein, will with me defend this truth, that *decima pars, Dei pars est & Ministrorum portio*, the tenth part is the Lords part, and his Ministers portion And so leaving your Lordship to the Divine providence, I alwaies rest, at your Lordships service to be commanded,



# THE GOSPELL

## And his maintenance.

Text. 1 Cor. 9. 14. *So hath the Lord ordained, that they which preach the Gospell, should live of the Gospell.*



**N**every Worke there must be *repares* and *reuds* a Time and a Tempestivity or season observed: a time which is *mensura actionum*, that which measu-  
reth all our actions, and then a tem-  
pestivity or season, which may bee  
called *sal actionum*, that which sea-  
soneth all our actions (for whatsoe-  
ver is unseasonable, is unpleasant.)  
And as in all other workes, so also in  
this great Worke of the Lord, the preaching and dispensing of the  
Word; there must be observed a time, and tempestivity or season,  
that is, Text and Time must have congruity each with other. We  
are heere now meet at a Synod or Assembly of learned Men, and  
Preachers of the Gospe l, and what fitter subject can I treat of,  
than of the Gospell, and the maintenance, that doth belong unto  
the Preachers thereof? For as a Father truly said, *Ut Salus non sine*  
*Verbo, nec sine Prophetâ Verbum; sic sine auctoramento suo, nec Pro-*  
*phetas, nec Prophetarum scholas, diu fore certum est:* As there is no  
Faith and Salvation without the Word, nor Word preached  
without the Prophets: So without maintenance neither the Pro-  
phers



phets nor Schooles of the Prophets can long continue. Therefore saith my Text, *Hath the Lord ordained, that they which preach the Gospell, should live of the Gospell.* Preaching is the Lords ordinance: and maintenance for Preaching is also the Lords ordinance: therefore, there is a necessity for both; For God hath ordained them both, *Dominus ordinavit*, the Lord hath ordained, that they which Preach the Gospell, should live of the Gospell. First then, there is a necessity of Preaching the Gospell, for so saith S. Paul, *Necessity is laid upon me, and woe is me if I preach not the Gospell.* To this purpose the Lord by the mouth of his Prophet *Ezechiel* saith, If the watchman blow not the Trumpet, if destruction come upon the people, their blood will I require at the hands of that Prophet. A necessity then wee see lyeth on the Prophet to preach, for the Lord hath also ordained it. And secondly, a necessity also there is of maintenance for the Preachers of the Gospell, because the Lord hath ordained both. As there is a necessity of the one, so also there is of the other. If we preach not the Gospell, we perish in our soules, and if we have not maintenance for preaching, wee perish in our bodies. If we preach not the Gospell, our soules are in danger to bee lost: and if we shall not have maintenance also for Preaching, our bodies are in danger to be lost: both then must be had, because it is the Lords ordinance, and because it concernes also both our soules and bodies. *Therefore hath the Lord ordained, &c.* Here then is Gods ordinance, which requires two things.

The Preaching of the Gospell.

The Maintenance due thereunto.

In the first, The ordinance for preaching, we may observe who it is that maketh this ordinance, it is the Lord, *Dominus ordinavit*, The Lord hath ordained,

What it is that is ordained, namely two things.

That the Gospell be preached, for so hath the Lord ordained.

That the Preachers thereof be maintained, for so hath the Lord ordained, that they which preach the Gospell, should live of the Gospell. Of these in order.

And first wee are to consider, who it is that maketh this ordinance for the Preaching of the Gospell, namely the Lord, *Dominus ordinavit*, It is the Lords ordinance, not mans: both the preaching of the Gospell, and the maintenance thereunto belonging.



It is not *inventum Humanum*, but *institutum Divinum*: Not a humane invention (for then it might cease) but a Divine institution, and ordinance of God that abideth for ever. It is like the laws of the Medes and Persians that after not. It is Gods ordinance that the Gospell should be preached: Whence we may observe, That the preaching of the Gospell is the ordinary meanes that God hath appointed to call us to salvation. So hath the Lord ordained, &c. So the Apostle calls the Gospell *δ'εναρις το θεου ανωρνειας*, the power of God to Salvation, to every one that doth believe and obey the same. And this is the Heavenly vocation and calling, as the Apostle saith, 2 *Thess.* 2, 14. *He called you by our Gospell, to obtaine the glory of our Lord Iesus Christ.* The Apostle calls it our Gospell, in respect of the preaching thereof. So saith *Aretius* on that place, 2 *Thes.* 2. 14. *Dei est, & Pauli est Evangelium*, It is Gods Gospell, and it is Pauls Gospell also: *Dei est Evangelium tanquam authoris, Pauli est, ut ejus predicatio ei commissa fuerat*: It is Gods Gospell, as hee is the author of it, it is Pauls Gospell, as the Preaching thereof it committed unto him.

This is that immortall seed we carry about, in earthly vessels, and that sincere milke, whereby our soules are nourished up to eternall life. From hence the Gospell hath these severall names, titles and attributes, to shew the efficacy and power thereof. As it is called *Evangelium Dei*, 1 *Cor.* 11. 7. *The Gospell of God.* *Evangelium Christi*, *Marke* 1. 1. *Bonum Dei Verbum*, *Heb.* 6. 5. *Bonum semen*, *Mat.* 13. 4. *Evangelium regni*, *Evangelium salutis*, *Acts.* 13. 13 *Verbum Vitae*, *Phil.* 2. *Verbum reconciliationis*, 2 *Cor.* 5. 20. *Verbum Veritatis*, *Colos.* 1. *Verbum Fidei*, *Rom.* 10. 8. *Doctrina Spiritus*, 1 *Cor.* 2. 10. *Gladus Spiritus*, *Ephes* 6. 17. All which titles shew the power and efficacy of the Gospell, and the preaching thereof. For it is this only, that if we be ignorant, can instruct us. If out of the way, it will bring us home. If out of order, this will reforme us. If in heaviness, this will comfort vs. If dull, this will quicken us. If cold, this will inflame us. Therefore *S. Cyprian* called it a Banquet of Heavenly wisdom, wherein are all true contents for the Soule of man. And the same Father also in his Booke *De duplici Martyrio*, saith, *Nullus est hominum morbus, cui Evangelium praesens remedium non suppeditat.* There is no disease in the soule of man, but there is a remedy for the same in the Gospell. *Tolle, lege, Tolle,*



lega. Take up and read, take up and read the Gospell, (for unto that was the direction,) was it said to S. Austin by a supernaturall voyce, *1. Conf. 8. c. 12.* By reading whereof, he became of a Manichee, a true orthodox Christian, and a strong pillar in the Church of God. This is Gods ordinance, for God hath ordained it, and it is for his glory, and mens salvation: whence we are againe to observe.

2 Position.

The necessity of Preaching the Gospell. *So hath the Lord ordained, that they which preach the Gospell, &c. Dominus ordinavit,* saith the Text, therefore necessary. Yea so necessary is it, that our soules cannot live without it, no more than the body can live without food. And as Christ said to *Martha, unum hoc necessarium*, this one thing is necessary: so preaching of the Gospell is the most necessary thing of all others. If the body wants meat, it dyes: if the soule wants this Heavenly *Manna*, it dyes also. For this is that *Manna & Cibus* feeding our soules in this life, to that which is to come. Therefore *Dominus ordinavit*, the Lord had ordained that the Gospell should be Preached. From whence I observe this 3. Position.

3 Position.

The dignity and excellency of the office of Preaching. It is not such a meane and base calling, as many count it (that calls us Priests in scorne) seeing our blessed Saviour Christ himselic tooke on him the office of a Preacher, *Mat. 9. 3.* Jesus went about all Citties and Townes preaching the Gospell, and healing every sicknesse, and disease amongst the people. From hence, that is, from the dignity and excellency of their office, are they called *Seers, Saviours, Chariots of Israel, Plainers, Waterers, Builders, Stewards, Watchmen, Souldiers, Nurces, Friends of God, Workers together with God, Dispensers of the secrets of God, Prophets, Angels,* and other such like titles of all reverence and honour. And this is Gods ordinance, that so it should be, for *Dominus ordinavit*, saith the text, the Lord hath ordained it, &c. But alas, Brethren, though preaching the Gospell be Gods ordinance, and though it be so necessary, that it concerne our salvation; and though the dignity and excellency of it bee so great; yet notwithstanding how is preaching this ordinance of God neglected and despised? For what acceptance doth it find here, but foolishnesse of preaching, homelines of Sacraments, a militant Church, a despised profession? And the preachers of the Gospell, the *καθ' αμαρταν τοις κοιτους*, the off-scouring of the world. When yet indeed, and in true judgement, it is here you see in my Text,

Gods



Gods ordinance, and this foolishnesse of preaching the power of God to salvation. These mute letters, the lively oracles of God, this despised profession, the meanes of our peace and reconciliation with God: this Church the Kings daughter, all glorious without this Crosse, the Banner of Victory, and this profession heaven upon earth. Which things being so, it might cause and move any man, to set a better estimate on the Gospel, and the Ministers, and Preachers thereof. *Sic aestimet*, saith the Apostle, 1 Cor. 4. *Let a man so esteeme us, as the Ministers of Christ, and Stewards of the secrets of God.* But alas, such is the iniquity of these times; that as the shadow went 10. degrees back in the daies of *Ahaz*, so 10. deg. do the shadows of Christ, I meane his ministers go back in their esteeme. We may see in some Parishes strange behaviour towards their Ministers of the Gospel: A drunken companion bearding Gods Ministers; a contentious Incendiary vexing him with continuall lyes and actions; a whispering tale-bearer, casting false aspersions and slanders on him; an obstinate Papist calling us hereticks, and this is the estimate that this world sets on us. We Preach, we Pray, we Study, we spend our time, our braines, our strenght, our heate, our blood, our health and (in a sence) our lives to save their soules, that care not for our bodies. Men sucke our Milke like Mules, and then kicke us with their heeles, nay, even treade and trample us under their feet. Thus are we gone 10. degrees backe in our esteeme; so are we also gone 20. degrees back in our maintenance for the most part of us. For sacriledge hath so pulled and fleeced many Ministers, that they are like *Menalcas* sheep, *Vix ossibus harent*: whereas a Lay-man runs like a Mathematicall line in wealth, *ad infinitum*: onely the Clergy must be bound to their pittance, to their competency. These sacrilegious men that rob the Church are *impis Trapezite* (as one saith) *quibus lucrum est pietas, lucrum est Evangelium*: *Qui Evangelium predicant, ex Evangelio non vivunt. Proh durum conditionem plebarumq; Ministrorum, non sufficit ad victum, Paulum vel Petrum adulter exponere in Ecclesiâ, nisi iugiter etiam Terentium pueris exposuerint in schola!* exclamandum est profecto cum quodam Theologo, *Aut hoc non est Evangelium, aut qui tam Scythice nos tractant, non sunt Evangelici.* For to returne to the Text: the Lord hath ordained that they which preach the Gospel, should live of the Gospel. It were pittie therefore, nay, impiety, that Religion



should give way to sacrilege, and Christ to Mammon, to destroy the Church, and the Inheritance thereof, which are Tithes, and offerings, which God hath ordained and established by Divine right. For if by Divine right (that is, by Law and Gospell) the Ministers and Preachers must have maintenance: I know no other maintenance, nor can read of no other maintenance in the whole Bible than Tithes and Offerings, which are established both by Law and Gospell.

First by the Law: For our Saviour came not to destroy the Law, but to fulfill the same; especially if it be a morall Law as this is. Those Tithes then that were due by the morall Law of Moses; Christ and his Apostles did not disannull, but rather put life unto them. Yet wee may plainly discern many enemies against this truth, and especially three sort of men, that joyne in this sacrilege of robbing Gods Church in Tithes; Atheists, Papists and Protestants onely in shew: The Atheist, because he hath no religion, he will have all the Tithes: The Papist disliking the present Religion, thinkes in conscience, he may keepe Tithes *in Custodiam*, into his owne custody: though perhaps give something of them to his Priests, and keepe the rest for himselfe: And the third thinkes profanely, that *paupertas nutrix Religionis*, that poverty in the Minister, is the onely nurse of Religion: and so layes fast hold on Tithes, which are and ever were the Lords part, and his Ministers portion. The Church is free, and ever had his freehold and maintenance, that is, Tithes and Offerings, both before the Law, and under the Law and under the Gospell. From whence I collect this fourth position.

• What hee gives shall bee malevolence by way of Almes.

4 Position.

That Tithes the Churches inheritances are due to the Ministers of the Gospell, *Iure Divino*, by Divine right, that is, by Law and Gospell. And that this is true, we prove it, because *αὐτοσέβεια*, that is, because God hath said it in his Scriptures, which cannot lye. Now in Divine matters, we are to consider *quis dixit*, who sayes it, namely God & his Scriptures, and so wee ought *acquiescere*, to sit down and be still. But in humane matters indeed we are to weigh, *Quid & quo jure dictum*, what is said, and by what right, and in these, there can be no simple truth. If then it bee proved that Tithes are due to the Ministers of the Gospell, *jure Divino*, by divine right, both by Law and Gospell, this shall satisfie all honest and well



well affected Christians in this truth. But if any bee contentious, we have no such custome, nor the Churches of God. In the mouth of two or three witnesses, every truth shall be established. First, then we reade in *Genesis*, that *Abraham* the Father of the faithfull payd Tithes to *Melchizedeck*. *Gen. 14. 20.* and that was before *Levis* time. For *Levi*, saith the Apostle, paid Tithes in *Abraham*. And if *Melchizedeck* be a Priest for ever, and that Priesthood bee established in Christ for ever, and continue also for ever. But Christs Priesthood remaineth also for ever. (*Thou art a Priest for ever after the order of Melchizedeck.*) Therefore the maintenance belonging to the same Priesthood, remaineth also for ever. To this purpose, the Apostle saith, *Heb. 7. 8.* *Here, man which receiveth Tithes;* but there he, (that is, Christ) receiveth them, of whom it is said, that he liveth. Secondly, paying Tithes is a moral law still in force, not to bee abrogated. God himselfe commandeth it by expresse words, *Dent. 14. 22.* *Thou shalt give the Tithes or tenth part of all thy fruits, which grow on the earth, yeare by yeare.* But this is a morall Law not abrogated, but still in force. Therefore are Tithes due by Divine right. Thirdly, the practise and example of the Fathers and Patriarchs is to bee observed herein. And then we shall find that *Jacob* built a house to God, and gave him Tithes of all he possessed, *Gen. 28. 22.* Therefore Tithes ought to bee paid also by the example and the practise of the Fathers. Fourthly, if we grant (as wee must needs) that they of the Law received Tithes; then it must also be granted that we of the Gospell shall receive them much rather. For so saith the Apostle in this chapter, wherein my Text is, *vers. 12.* If others be partakers of this power, are not we rather? As if he should say: If they of the Law received Tithes, shall not we of the Gospell rather? But they that then waited at the Altar had them, *1 Cor. 9. 13.* Therefore we also that now waite at the Altar in time of the Gospell, shall also bee partakers of the Altar, and of all Tithes, rights, and offerings, that thereunto belongeth. Had the Priests and Levites in the time of the Law Tithes and Offerings, *1 Cor. 9. 13.* *Sec. ordinavit Dominus*, so hath the Lord ordained that they which waite and Preach the Gospell, should live of the Gospell. For my Text is the ensuing words to the Argument before for Tithes, that the Apostle there layeth downe. Had they that waited at the Altar, maintenance? Had the Levites Tithes?



Tithes? So hath the Lord ordained that likewise we the Ministers of the Gospel, which succede the Levites, should have that maintenance that the Levites had. Fifthly, If the Ministers of the Gospel shall not receive the tenth, then either more or lesse than the Levites had: But more they will not give us, and to give us lesse, is to undervalue the Gospel to the Law, and the Ministers of the Gospel to the Ministers of the Law. Sixthly, As the Law, so also the Gospel commands this truth and duty of paying Tithes in expresse words. *Math. 23. 23. Ye Tithed Mint, Anise, and Cummin, and passe over the Law, Justice, Mercy, and Truth.* These things ought ye to doe, and not to leave the other undone. But all these are morall duties, Justice, Mercy, and paying of Tithes. Therefore still to be observed. For this word *Oportet*, maketh paying of Tithes a morall duty. Ye ought not (saith our Saviour) to leave the other undone. If we ought to obey the commandement of Princes, how much more ought we to obey the precepts and commandements of God and our Saviour? And as the Scriptures, so also the Fathers, both of the East and West Churches, doe maintaine this truth. *St. Origen* in his 11. Homily upon *Numb.* hath these words: *Quomodo abundat iusticia nostra, plusquam Scribarum & Phariseorum si illi de fructibus terrae sua gustare non audent, plusquam primitias sacrificiorum offerant, & Levitis decima separantur. At ego nihil horum faciens, sanctae terrae abutor, ut Sacerdos nesciat, Levita ignoret, Divinum Altare non sentiat.* How doth our righteousness exceed the righteousness of the Scribes and Pharisees? If they durst not once to taste of their fruites of the earth, before they had offered their first fruites to the Priests, and their Tithes were separated to the Levites. But by doing none of these things do so abuse the fruits of the earth, that neither the Priest, the Levite, nor Divine Altar are sensible of Tithes. And there also is added: *Hanc ego legem observari, etiam secundum litteram (sicut alia nonnulla) necessarium puto.* Again the same Father writing on the 23. of *Math. v. 23.* on these words, *Ye Tithed Mint, & Cummin, &c.* saith *Hoc est preceptum non minus Christianis, quam Iudeis necessarium:* This is a Law no lesse necessary for Christians than for the Jewes. *S. Chrysostome* also on the 3. of *Malachy*, on these words: *Ye have spoiled me in Tithes, and offerings,* saith, *Impoverita & fame maledicti estis, quia non dedistis mihi Decimas & Primitias: & quia dum parvum subtraxistis,*

Orige. Homil.  
11 on Numb.

sed et

&



*& totam abundantiam frugum & possessionum vestrarum perdidistis, & ideo perdidistis abundantiam, quia fraudastis me meam partem: monetur ut reddatis mihi mea, & ego restituum vobis vestra.* Ye are cursed in penury and famine, because ye have not given me Tithes and Offerings. And therefore, because ye have taken away from me small things, ye have lost the whole abundance of your fruits, and possessions. Therefore I admonish you, that you give and render unto me those things that are mine, and I will give and restore unto you those things that are yours. S. Ierom, also on that place, saith, *Iustitiam & misericordiam, & fidem propter suam gloriam mandavit Deus: Decimas autem propter Sacerdotes.* S. Cyprian also writeth thus of Tithes: *Presbyteri ab Altari & Sacrificiis non recedant: sed die ac nocte celestibus rebus & spiritualibus serviant, & Decimas, tanquam Levita, ex fructibus terre accipiant.* I need not english it to this Auditory. S. Austin also hath the words to this effect, *Majores nostri (inquit) ideo capitis omnibus abundabant, quia Deo Decimas dederunt, & Cesari censum reddebant: modo autem, quia discessit devotio Dei, accessit indictio fisci.* And thus we see both by Scriptures and Fathers, that, God hath appointed Tithes for the Ministers maintenance. So hath the Lord ordained, that they which preach the Gospel should live of the Gospel. If Preachers and Ministers of the Gospel may not have Tithes and Offerings: what will ensue but desolation in the Holy place? and all grow either to blind Idolatry, or flat Paganisme at the last? Therefore let none (except they to whom these holy things doe appertain) dare lay hands on Gods part and the Churches Inheritance. For it is *sacrilegium*, nay, *sacrifurum*, and *sacri-raptum*, plaine theft and robbery against God and his Church. A thieving sacrilegious man thrives backward: whilest he deceaves God of his due, the tenth part, hee loseth nine parts to himselfe. If ever thou be the fatter for this gravell, or the richer for that, let me come to begge at thy doore. Go on still in thy sacrilegious course. The Prophet *Esayes* prophesie of the Churches estate, in his first chap. is now come to passe in these our Dayes: And the daughter of *Sion* shall be left like a cottage in a Vineyard, like a lodge in a Garden of Cucumbers, like a besieged Citie. The Church was once rich, but it was in *diebus illis*, in the golden times, when honesty went in plaine cloathes, and ostentation durst

not give Religion the checkmate: Now they pleade prescription, and proove them their owne by long possession. *Claustres* are turned into *Plaustra*, religious Houses into Gentlemen-houses. Men rob *aram Dominicam*, to furnish *haram Domesticam*, Gods Altar, to furnish their owne houses; and the fingers of their posterities are therein heavier than their fathers loynes. Heretofore there were builders of Churches, now there are spoylers and robbers of them. When *Cipio* robbed the Temple of *Thelossa*, there was not a man that carried away any of the gold of the Temple, that ever prospered after it: I pray you tell me (if especially you note the 2. or 3. generations) how many you know have thrived by the goods of the Church? They go from man to man without rest, like the Arke among the Philistines, which was removed from Ashdod to Gath, from Gath to Eckron, as if it could finde no place to rest in; but still vexed the people that kept it, till it returned to his owne place in Israel. Oftentimes these Churches livings, being left by Gentlemen to their heires, prove gangrenes to their whole estates: and house being joyued to house so fast, Gods house to their houses, that the fire which begins at the one, oftentimes consumes the other. Like that Eagle, which stole a peece of meate from the Altar, carryed a coale with it, that set her owne nest on fire. It may be they can object, they bought these impropriations with their penny. But *Salomon* tells them, it is a snare to a man to usurpe, and devowre holy things, *Pro. 20. 25.* Therefore they ought not to finger these holy things, that are consecrated to the Lord, and thereby to spoyle God, as the Prophet *Malachy* complaineth in his 3. cha. concerning Tithes and Offerings; Let all sacrilegious Laickes consider these things, whose hands and fingers are belimed with sacriledge and bribery, and besmeared with the price of blood. They whose sacrilegious throates can swallow downe whole Churches, and whose mawes have devoured whole Parishes of famished soules. Alas how these men forget to build up the Cedar worke of piety and devotion, and learne onely to paint it over with Vermilion. They white and parge the walles of their profession, but the rubbish and cobwebs of sin, sacriledge, bribery, and simony hangs in the corners of their Conscience. Let them take heed, for a Bible under their arme, or in their houses, will not excuse a false conscience in their bosoms. They loose their prayers, if whilst God hath their knee, the World hath their



their conscience. O that they would consider this Text, that these holy things are the Lords and his Ministers, which wayte at the Altar. For as in time of the Law, the Priestes and Levites of the Law had them: so in the time of the Gospell hath the Lord ordained that the Ministers of the Gospell shall have them also. For, *so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.* Now to God the Father, God the Sonne, &c.

And now give mee leave also to speake a word of personall Tithes, of the right of them: whether they be also due to the Ministers of the Gospell or not? That is, such Tithes as arise out of any lawfull gaines, gotten by any art, science, mannual occupation, trade or marchandize, whether these personall Tithes be due by Gods Lawes, and by conscience also? My chiefe ayme in this place is (if it be possible) to pull sundry honest Christians out of this unconscionable sinne, which perhaps many of them never dreamed on.

The Arguments on which my Position undertaken is grounded, are drawne from these places of Scripture. The 1. place in my Text and the precedent ver. 1 Cor. 9. 13, 14. *Doe ye not know that they which minister about holy things, live of the things of the Temple, and they which waite at the Altar, are partakers of the Altar? Even so hath the Lord ordained, that they which Preach the Gospell should live of the Gospell.*

The second place of Scripture for the prooffe of personall Tithes, is in the Epistle to the Galathians, cap. 6, v. 6. Let him that is taught, in the Word, make him that taught him partaker of all his goods. First marke these words; *Let him that is taught and instructed, &c.* whether he be a Nobleman, or a Gentleman, a Husbandman, or a Tradesman, an artificer of the Country, or of the Towne or City (and there is doubtlesse, as much preaching in Cities and Townes, as in country Parishes, where Tithes are paid in kind) Be he what he will be, the Minister and Preacher may justly by Gods Law, demand a portion of that Citizen or Townsmans cleare gaine, that he hath gotten by his art, science, trade, handicraft, or merchandize (by which any lawfull gaine is made) towards his maintenance. The Apostle in expresse words saith it in the places of Scripture before cited, as 1 Cor. 9. 13, 14. & Galat. 6. 6. The Lord (saith the Apostle) in the 1 Cor. 9. 14. hath ordained, that they which preach the Gospell, should live of the Gospell. But the Gospell is preached to Citizens,

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Townsmen, and Tradsmen, that have many of them no prediall Tithes, as well as it is preached to Husbandmen. Therefore the Parsons, Preachers, and Ministers that have the cure of soules, may justly and lawfully requite a maintenance out of their cleere gaines, as well as they may require the tenth from the husbandmen.

*Quest. 1.* Now there are 2. Questions that will arise here to be considered. First, whether a Minister having a competency in prediall Tithes, (that is, of the profits of the ground) a man that lives by trading, be bound in conscience and justice, to give as much of his cleere gaines as if he had not such a competency in prediall Tithes.

*Quest. 2.* If every Tradsmen must and ought to pay, then whether he be bound to pay a tenth of his cleere gaines.

*Ans. 1.* For the 1. I am of opinion that he that beareth Gods Word preached, and is taught in the Word, and is made partaker of the Ministers spirituals, must render unto him his cannals, though the husbandmans prediall Tithes be never so bountifull and sufficient. For what is that to the Tradsmans conscience? And the Apostle proves this in the precedent words in that 1. Cor. 9, 11. If we have sowed unto you spirituall things, is it a great matter, if we reape your carnall things? And to this purpose, he also saith, Gal. 6. 6. Let him that is taught in the word (whether a Townsman or a Husbandman) minister to him that teacheth him. But these Questions will be best resolved, by propounding and answering the usuall pleas, which many men make against this truth.

*Object. 1.* First, they object. If a Minister have a competent living out of prediall Tithes from the husbandman, then such as live upon trading, and marchandize are not bound to allow him maintenance.

*Ans. 1.* To this I answer, Every Christian whether tradsman or else, ought by Gods Law, and in conscience, to give the Minister his due in personall Tithes, though he have good maintenance from the husbandman in prediall Tithes: For the Apostle in the place before named, Gal. 6. 6. Let him that is taught, &c. that is, Every he, none excepted (unlesse he that hath nothing to give, in which case the Minister, as other men ought to give to that He) every one, I say that beareth the word, and is able to give. For if others give, and thou think by that to be excused; how dost thou obey the Apostles precept, which excludes none but those that have nothing to give? I argue thus: If the Minister might not require maintenance of the Tradsmen,



man, because he hath enough from others in prediall Tithes, it would follow then: That if that Minister have a temporall estate of his owne, sufficient to mainteine him, he might not justly demand any Tithes at all: which none that are in their right wits will affirme: for who goeth a warfare at his owne cost? 1 Cor. 9. Who planteth a Vine-yard, and eateth not of the fruit of the Vine? or who feedeth a flock, and eateth not of the milke of the flock? Therefore every man that is made partaker of the Ministers spirituals, must render his carnals. See and consider the 9. cha. of the 1. Epist. to the *Corinthians*.

But perhaps the tradesman will reply again, that he payes ij. d. at *Object. 2.* easter in lieu of his Tithes; which he thinks in conscience to discharge him from further payment.

To this I answer, that unconscionable Tradesmen, that offerings *Answer. 1.* are one thing, the 10. part another thing: yet both are holy to the Lord, and are his due, and the payment of the one, doth not abrogate or disannull the payment of the other.

Secondly I answer that unconscionable Tradesman, that if he will *Answer. 2.* allow God and his Minister but a 2. penny maintenance for feeding his soule: God and the Minister might allow him also in justice, but a 2. penny maintenance for feeding both his body and soule. Let him heare the wise man in this case, *Pro. 3. 9.* Honour God with thy substance, &c. And the Apostle *Gal. 6. 6.* Let him that is taught in the word, minister unto him that teacheth him in all good things. *Object. 3.*

Yet perhaps this sly Tradesman (who by deceaving his Minister, deceaveth his own soule) will againe object and say, trade and profession is casuall, and he often loseth more than he gets; why then should not the Minister beare a part in the losses as well as he hath a part in the gaines?

To this I answer, That the husbandman sometime also loseth, *Answer. 1.* and hath not his seed again that he sowed, and yet payes Tithes, else the Minister perhaps in a deare yeare, might perish through want, by that rule of the tradesman. Secondly, it is a fallacy *ex non censessis*; For the Minister requires no maintenance of the tradesman, where there is none gotten by him. It is not granted that any Minister of the Gospel will be so unconscionable, as to require Tithes or maintenance of that tradesman that loseth by his trade. The Question is not of his losses, but of his cleare gaines.



Thirdly, The Minister doth not call for his maintenance by way of partnership with the tradesman; but as a due for spirituals by Gods Word. And the Ministers paines is as great when he loseth, as the tradesmans paines is when he loseth. In this case (I say) that if the Tradesman be poore, the Minister is bound according to his ability to allow him maintenance, and to stirre up others, also to do the like. All these are the objections of a Gadaren, that loves his swine, better than the company of Christ.

Object. 4.

Lastly, Sacrilegious men will object, I need not pay personall Tithes, because there is no Law, that can make me confesse them due upon my oath, as I must confesse predical Tithes.

Ans.

To this I answer, that personall Tithes are due by Gods Law, and the law of the land also: And though the Law be so remisse, to forbear to put men to their oath for personall Tithes, it doth not thereby follow, that they are not due: Yea rather it inferreth, that every good Christian will *ultra*, of his owne accord, in conscience pay his Tithes personall, especially when he is to receave the Sacrament, and is examined by the Minister of his cleare gaine of his personall Tithes. And yet there is a Statute also in the 2. yeare of *Edward* the 6. Cap. 13. for the payment of these personall Tithes; where ye shall find these words. That every person exercising merchandize, bargaining, selling, clothing, handicraft, or other art, &c. shall yearly at the feast of Easter, pay their personall Tithes, the 10. part of his cleare gaines. So to this purpose, a Statute was made in the 27. yeare of *Henry* the 8. Therefore what is allowed and proved due both by Gods Law, and mans also; man is bound by a double right to observe and keepe.

Consider these things, and the Lord give you understanding in all things. And now ye that are Bishops and Magistrates, for Gods sake, for his Churches sake, for the poore Ministers sake, for Conscience sake, and as you would have God to blesse you, and yours; rouse up your spirits, awaken your Christian courage, and set your selves against these wicked and sacrilegious times. See as much as in you lyes, that the Church and the Ministers thereof, have their rights, and portions, which belongs unto them. That so God may open the windowes of Heaven, and powre downe his blessings upon us; which many times, he hath justly with-held from us, because we have with-held his part from him, which is the *Tenth*. For the

Tenth



Tenth part is Gods part, and the Ministers portion. And so prayng God, that every one of us, in our severall callings, may live to the glory of God, the Well-fare of his Church, and Commonweale, and to the comfort also one of another: I end with my dayly Prayers unto God, for the prosperity of Sion.

FINIS.

Soli Deo Gloria.

**R** *Ecensui concionem hanc, cui titulus est, The Gospell and his maintenance, (unàcum Epistola nuncupatoria ad R. in Christo P.D. Episcopum Ciceſtrenſem) in qua nihil reperio bonis moribus, aut sana doctrina contrarium, quo minùs cum utilitate publica Imprimatur, modò intra septem Menses proximè ſequentes; Typis mandetur.*

Ex ædibus Fulhamiensibus  
Septem. 2. 1633.

Guil. Bray.